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Centennial Anniversary

OF THE

CONGREGATIONAL CHURCH.

WARNER, N. H.

1872.

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Hamington

HISTORICAL DISCOURSE

DELIVERED AT

THE CENTENNIAL CELEBRATION

OF THE

CONGREGATIONAL CHURCH

IN WARNER, N. H.,

JUNE 12, 1872,

BY

HENRY S. ^{Strong}HUNTINGTON,

PASTOR OF THE CHURCH.

WITH A BRIEF ACCOUNT OF THE EXERCISES OF THE DAY.



CONCORD: *N. H.*

1872.

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ACCOUNT OF THE EXERCISES OF THE CENTENNIAL CELEBRATION.

The 5th of February completed one hundred years of the existence of the Congregational Church in Warner, N. H. At a meeting prior to that day, a vote was passed to observe the Centennial, and the time fixed upon was the 12th of June. On the evening of the anniversary, however, a prayer-meeting was held, and the covenant of the early church and extracts from the records were read.

On the June day appointed, a large congregation of townspeople, former residents, and friends from near and far, came together to commemorate the event.

The church edifice was beautifully decorated with flowers about the pulpit, and festoons and wreaths of evergreen on the walls, and the names of the nine pastors were arranged in the form of a cross between the dates 1772 and 1872. Above them were the words, "Thy faithfulness is unto all generations," in evergreen, and opposite, along the gallery, "Jesus Christ being the chief corner-stone."

Rev. Mr. Jewett of Fisherville made the invocation prayer, and Rev. Dr. Bouton the one before the address; and Psalm cxxii, and the last eight verses of Ephesians ii were read by the former. The anthem: "They that trust in the Lord," and the hymn: "I love thy kingdom, Lord," were sung. After which came the address by the Pastor, Rev. Henry S. Huntington, a brief recess being taken, during

which the congregation joined in singing "Glorious things of thee are spoken."

After the close of the exercises in the forenoon, an ample and elegant collation was served in the vestry and ladies' room, in the basement of the church; and then the people re-assembled, and Stephen S. Bean, Esq., was called to the chair. Prayer was offered by Rev. Mr. Bard of Dunbarton, and various sentiments and responses, interspersed with singing, occupied the next two hours.

Rev. Dr. Bouton of Concord, in the most cordial terms, expressed his gratification at being present, and interested every one with his reminiscences of the pastors of the church in Warner, with every one of whom, except the first, he had been personally acquainted. He had assisted at the ordination or installation of seven out of the nine. He said that in connection with the pastorate of Rev. Mr. Woods, the church had an influence all over New Hampshire: for in the General Association his example was brought up of gathering the children into a Sabbath-school, and this was recommended for adoption in all the churches. At the ordination of Mr. Wellman, "the council met in the evening, in a little one-story house, to examine the candidate, all strangers to him, an humble, sincere, conscientious and successful minister." "Then the seasons of refreshing, when the Spirit moved over the hearts of the people like waves of harvest. Thank God for those memories."

He spoke of the name of the town, Warner, (the only one so named in the United States,) called after Col. Daniel Warner, one of His Majesty's Councillors. (It was afterwards said that this officer gave forty dollars towards build-

ing a bridge, on condition that the new town should bear his name.)

Rev. Mr. Buxton of Webster had the training of children for his theme. "If you train a child in the way he should go, his religion is secure. Dedicate your children to God; train them in infancy, and trust to His covenant."

"The Bible and the Hymn Book" was the sentiment to which Rev. Mr. Jewett responded, alluding to the Psalm-singing Puritans, and to Oliver Cromwell, whose soldiers marched into battle singing psalms. The Bible, Pilgrim's Progress, and Paradise Lost were three books on which our fathers fed.

Rev. Mr. Terry of Plaistow, and Rev. Mr. Bullard of Hampstead, both of whose churches were represented in the first council in Warner, in 1772, spoke in a way which delighted the audience. The first mentioned many links of association between the two churches—the relationship runs down all through the century. He referred to the late Rev. H. O. Howland, a former pastor of the Warner church, as he knew him in Amherst College: "calm, quiet, studious, patient, noble-hearted, faithful, true." He spoke of the men of one hundred years ago, who laid the foundations in faith and hope and prayer. "Did not these men show that they believed in God? Let one hundred years answer. What were they doing when they organized a church? Not *one* day's work, as it looked. The church, founded on what the ministers preached and what the mothers taught, carried education, free government, and sound principles, and passed them over to coming generations. It was pledged to God to do so."

Rev. Mr. Bullard spoke of the education of the young, contrasting some old and new notions in a racy and entertaining manner. On the whole, he said, looking back over one hundred years, he concluded that there had been as much happiness in the old-fashioned Puritan families as could be found anywhere.

A sentiment referring to our country was responded to by ex-Gov. Harriman (who is a native of this town). He glanced at the Pilgrims, and then at the present; speaking of the results of ninety years of government, of our national grandeur, prosperity and progress; and at the close of his address, "America" was sung by the congregation.

A poem of much merit, written for the occasion by Alfred W. Sargent, a young member of the church, was read by him; communications and letters were read by the chairman; after which, the Sacrament was administered by Rev. Mr. Bullard and Rev. Mr. Terry.

In the evening there was a social reunion, at which many reminiscences were given, other letters were read, also, a poem, written by Mrs. L. K. Davis, a member of the church; and remarks were made by several persons from abroad, among whom were Hon. Stephen C. Badger and Rev. Daniel Sawyer, formerly of Warner.

Among the letters read at different times were very interesting ones from Gov. E. A. Straw and Rev. I. D. Stewart and E. S. Hoyt of Portland, Maine (all natives of the town); from Rev. R. W. Fuller of Stowe, Mass., and Rev. J. W. Perkins of New Chester, Wisconsin (former pastors of the church); from Rev. Horace Eaton of Palmyra, N. Y.; and from Gen. John Eaton of Washington, Commissioner of

Public Instruction, who made valuable suggestions in regard to the great obligations education is under to the church.

On the Sabbath evening following, there were supplementary services in the church; prayer, singing, the reading of other letters, remarks by the pastor, and at the close, a most eloquent and earnest address by S. S. Bean, Esq., called forth by a communication from a lady member of the church, on the oneness and perpetuity of the Church of Christ, which was, in substance—That the Church of the Lord Jesus Christ does not exist in this world simply by the sufferance of men, for it owes obligation to no earthly power. It is not a chartered or licensed institution. Its laws are superior to any human statutes. It has a language and a people of its own; there is a speech known to all; and, however diverse, they yet are *one*. It knows no distinction of class or caste; riches and poverty lose their meaning; there is neither male nor female, bond nor free, for all are one in Christ Jesus.

It is not fitting to close this account of the centennial exercises without making mention of our obligations to the Great Head of the Church. We thank and praise Him for the band of men and women who first entered into the relations of a Christian church in this town, and for the many who have succeeded them; for all those who have passed on up higher, and are now in the church triumphant above.

We thank Him for our inheritance, and for His unfailing care over us for one hundred years. We thank Him that we are identified with His cause, and bound with such vast numbers in all lands, in a solemn pledge to sustain and carry it forward till "the mountain of the Lord's house shall be established in the top of the mountains."

Verily, the Lord hath done great things for us, whereof we are glad.

HISTORICAL DISCOURSE.

In the good providence of God, this Church is permitted to-day to celebrate its one hundredth anniversary. We are assembled here to recount, with grateful hearts, something of the way in which the Lord has led it during all these years. But the early history of this church, like most of the old New England churches, is so connected with the early history of the *town*, that the awakening of interest in one always renews interest in the other. Let us then, as preliminary to an historical sketch of the Church, look back at the early days of the town.

The territory which now constitutes the Town of Warner was granted by the Great and General Court of the Province of Massachusetts to certain inhabitants of Amesbury and Salisbury, in that Province, as early as 1735. These grantees, or proprietors, held their charter under certain conditions, which are named in a Report made to the General Court of Massachusetts, January 15, 1735, by Edmund Quincy, Esq., from the Committee of both Houses on Petitions for Townships, &c. These conditions were as follows: "That each grantee build a dwelling-house of eighteen feet square and seven feet stud, at the least, on their respective house-lots; to fence in and break up for ploughing, or clear and stock with English grass, five acres of land within three years next after their admittance; and cause their respective lots to be inhabited; and that the grantees do, within the space of three years from the time of their being admitted, build and furnish a convenient meeting-house for the public worship of God, and settle a learned Orthodox minister." It was required that the grantees be not less than sixty in num-

ber, and "that there be sixty-three house-lots laid out in as regular, compact and defensible a manner as the land will admit of; one of which lots shall be for the first settled minister, one for the second settled minister, and one for the school; to each of which an equal proportion of land shall accrue in all future divisions."

On the 24th day of November, 1736, the General Court of Massachusetts passed a vote empowering Deacon Thomas Stevens, of Amesbury, to assemble the grantees of Township No. One [now Warner,] for the purpose of making arrangements to allot and divide their lands. The meeting thus authorized was held April 25, 1737, and it was voted to divide the intervale equally among the proprietors, according to quantity and quality; also to divide the upland lots "where it may be thought most eligible for settlement." As early as June 23, 1738, sixty-three house-lots, containing about five acres each, had been laid out. These lots were in the vicinity of Gen. Aquila Davis's mills. Previously to this, in 1736, a division of upland, into sixty-three forty acre lots, had been made, which division, though at the time unauthorized by the Great and General Court, was afterwards legalized.

On March 21, 1739, the proprietors voted to pay Orlando Colby, Joseph Jewell and John Challis, Jr., £120 in Province bills of the old tenor, to build a good saw-mill. The mill was accepted in 1740. It was at Davisville. The men who built it camped near the stone watering-trough below that village. In the hut which they used as a camp, the proprietors held their first meeting in the town.

The proprietors endeavored to induce settlers to move into the town by offering, August 29, 1740, £20 to each man who would settle upon the conditions of the grant. As early as January 26, 1749, four houses had been built, at the cost of the proprietors, on the five-acre building-lots in Davisville. These lots were probably just this side of Charles

Sawyer's, stretching along on the five-acre lots. The persons employed to build them were Thomas Colby, Moses Morrill, Jarvis Ring and Gideon Straw.

Soon after this, the French and Indian war commencing, put an end for the time to all projects for settlement. The saw-mill and the four houses which had been erected were burned by the Indians, and the progress of civilization was stayed for a dozen years.

Soon after 1740, the lands comprising this Town were purchased under the name of Jennistown, by sixty inhabitants of Rye, of persons who derived their title from John T. Mason, to whom a part of New Hampshire was granted in 1622. This led to controversies between the Rye proprietors and the Amesbury proprietors, which were settled by a grant, Dec. 24, 1769, from the Rye proprietors to the Amesbury proprietors, of all claim to the land, on condition of the payment of a certain sum. Controversy still continued as to the sum to be paid, but it was ended in 1773 by the appointment of arbitrators, who awarded £140. The General Court of Massachusetts, to remunerate the Amesbury proprietors, gave them one-half of the townships of Solon and Poland, in Maine.

The terms of this grant from the Rye proprietors to the Amesbury proprietors, indicate the same care for religion and education which we have seen in the charter granted by Massachusetts. Some of these terms were that the grantees "lay out three rights or shares of land, one for the use of the first minister of the gospel who shall be ordained or settled there; one for the use of the ministry in the town forever; and one for the use of a school, for and towards the support thereof forever;—each of said rights to be laid out in lots as the grantees manage the other rights, and to be free from the charge of settlement or any public taxes to that end." Also, "that they build a meeting-house, and maintain constant preaching there from and after the term of three years from the date hereof."

The first actual settlement was made in 1762, by Daniel Annis and his sons-in-law, Reuben Kimball and Daniel Floyd. Isaac Waldron, his two sons Isaac Jr. and Theodore, and Paskey Pressy, moved into town with their families the year following.

Mr. Annis's house was in Dimond's Corner District, on the south side of the highway, a little west of where Paine Davis now lives. Reuben Kimball at first lived near by, on the north side of the highway. Daniel Floyd (or Flood), afterwards known as *Captain* Floyd, lived on Dana hill, or, as it was then called, Floyd Hill, where Gardiner Davis now resides. Annis, Kimball, and Floyd all came in under the Rye proprietors, and had probably lived in the neighborhood of Rye.

It is difficult to ascertain the precise order in which the settlers came afterwards. In 1763, the proprietors voted to give each of the first ten settlers a forty-acre lot of upland, and five acres of intervale. Some engaged to settle on these, or similar conditions. Those mentioned above, and the following persons, with their families, constituted nearly all the population in 1763, viz.: Thomas Annis, (from whom "Tom Pond" was named), Moses Annis, Solomon Annis, Lieut. David Bagley (town clerk for 39 years), Enoch Blaisdell, Elijah Blaisdell, Isaac Chase, Daniel Chase, Abner Chase, Joseph Currier, Daniel Currier, Theophilus Currier, Moses Clark, Hubbard Carter, Moses Colby, Francis Davis, Eliphalet Danforth, Ebenezer Eastman, Stephen Edmunds, Daniel Flanders (first town clerk), Philip Flanders, James Flanders, Christopher Flanders, Jeremy Fowler, Jonathan Field, Joseph Foster, Richard Goodwin, Seth Goodwin, Ezekiel Goodwin, David Gilmore, Robert Gould, Barnard Hoyt, Nehemiah Heath, Thomas Rowell, Samuel Roby, Joseph Sawyer, Theodore Stephens, Jonathan Smith, Nathaniel Trumbull, Jacob Tucker, Abner Watkins, Parmenas Watson, and Daniel Young.

The residences of these first settlers, so far as known, were as follows: At Davisville, lived Davis and Gilmore; at Dimond's Corner, Thomas Annis, Moses Annis, Solomon Annis, and Fifield; at Bagley's Bridge, Bagley and Smith; at the Lower Village, Heath, Hoyt, Joseph Currier, Daniel Flanders, and Christopher Flanders; at Joppa, Daniel Currier, Moses Clark, Watson, and Fowler; at Schoodac, Philip Flanders, Seth Goodwin, Trumbull, and Roby; on Kelly Hill, Abner Chase, Richard Goodwin, and Joseph Sawyer; in the Kimball District, Joseph Foster; on Waldron's Hill, Theophilus Currier, Ezekiel Goodwin, Gould, Stephens and Rowell; on Burnt Hill, Moses Colby and James Flanders; on Pumpkin Hill, Isaac Chase; on Tory Hill, Edmonds and Carter. Abner Watkins lived in the Gore; Daniel Young on the place now owned by Levi Bartlett; and Jacob Tucker in what is now the Centre Village.

Hannah, daughter of Daniel Annis, and wife of Reuben Kimball, came into Warner in 1762. She was the first English female who ever lived here; and her son Daniel, born October, 1762, was the first English child born in the town. Mrs. Kimball died in Warner, February, 23, 1823, aged 83. Old inhabitants all remember, as one of the early settlers, (though not among the first), a negro named Anthony Clarke, an old revolutionary soldier, who went by the name of "Tony," and lived in a hut near where the hotel stands. He died some twenty years ago, aged about 102.

In the year 1800, the inhabitants of Kelly Hill (as it was sometimes called), on which stood the first and second meeting-houses, were as follows: As you went up from the Lower Village, after passing the meeting-house, first on the left a little way up the hill, was Rev. Mr. Kelly's; next, Joseph Sawyer's; next, on the right hand of the road, the houses of Elliot Colby and John Colby. On the road leading towards Joppa, on the top of the hill, lived Reuben Kimball. Returning to the main road, as you went down the hill, on the

right lived Timothy Clough; beyond him (at the place so long occupied by Challis Kimball), was Challis Foote; across the brook, on the same side of the highway, Joseph Foster; then the school-house on the left; and Benjamin Foster's on the right. Next, up a long winding hill, on the left hand, John Pearsons and Edmund Sawyer. About a mile down through the woods was Major Joseph Hoyt; then Jedediah Peabody; then the Henniker line.

The town was very irregularly laid out. Several surveys and divisions of lots were made in different years, with little reference to each other or to the lines of the town.

In 1763, the proprietors voted to build another saw-mill; and also passed a vote which was doubtless acceptable to all industrious workers, viz., that the hands who work upon the mill "shall have three shillings and four pence per day, if they earn it"!

To us, looking back from the comforts of modern days, the life of those early settlers must ever possess a fascinating interest. They endured great hardships and privations, yet found much enjoyment in life. The early dwellings were rude and simple. In 1773, there were none but log houses. The first frame house was built at Bagley's Bridge, soon after 1773, by David Bagley. Among the earliest which followed it, were those of Francis Davis and Reuben Kimball. The first two-story frame house was that of Mr. Kelly. The first frame barn was built by Reuben Kimball.

Some of the first roads laid out in town were the main road to Sutton, (then Perrytown,) which ran over Dana Hill and south of Frank Bartlett's, crossing the Tory Hill road about a third of a mile up; the road to the North Village, by the first meeting-house and Levi Bartlett's; the one from the first meeting-house, by Mr. Kelly's, Elliot Colby's and Edmund Sawyer's to Henniker; the one through Joppa; the one through Schoodac, which crossed the river at Bagley's Bridge; and the Pumpkin and Burnt Hill roads. The first

bridge,—the one which Col. Warner, from whom the town was named, helped to build,—was at the Lower Village.

For the most part, however, in the early days, the paths were through the forest, marked by spotted trees. An old lady now living at the age of 93, remembers when it was one dense forest all the way from Waterloo to this village. Coming down through the forest path, the smoke of one solitary log-hut could be seen. It stood near where Dr. Leonard Eaton's house now stands, or a little farther back, and was occupied by Cole Tucker. There was not another habitation of any kind in what is now the Centre Village.

Men carried heavy loads on their shoulders through the forest paths. Philip Flanders brought two bushels of potatoes on his back from Concord, accompanied by Walker, who brought a bushel and a half in the same way. Stephen Edmunds brought a bushel of corn on his shoulders from Concord to his house on Tory Hill, where his descendent of the same name now lives. Captain Daniel Floyd used to carry two bushels of corn on his shoulders to Concord to be ground, and bring it back in the same way. He used to say that when he got tired, he took a pole from the fence and carried it awhile on his shoulders in addition to the load; then when he threw that off, the bags would seem light! Afterwards the settlers went to Davisville to have their "grist" ground, carrying it in the same way. Bradshaw Ordway used to take it not only for himself, but for his neighbors. Jacob Collins, ancestor of some of the same name "over the Minks," carried the boards of which to build his rye-bins on his shoulders from Squire Bean's saw-mill in Waterloo, through the woods and over the hills to the edge of Bradford, because no team could go by the wood-path. By the same means of conveyance, he next year brought from Waterloo the bricks of which to build an oven in his house.

The women sometimes hoed the corn near the dwellings, while their husbands were cutting down trees and clearing the ground to make a place for the next year's planting.

Watches and clocks were few. When Edmund Sawyer built a large house on the hill in the S. K. Hoyt District, to replace his small one, he was so particular that it should stand square, that a compass was set to square it by, so that the sun might shine in at the front door when it was noon. They had no clock, but they had a nine o'clock mark, a one o'clock mark, and others.

The early settlers had plain and simple fare. Bean porridge, Indian corn, rye, pumpkins, turnips, fish and game, were the most common articles of food. Sometimes, in the scarcity of provisions, they used boiled beach-leaves. Yet a hardy race grew up, notwithstanding.

The principal recreation was social visiting. The testimony of all the old people is uniform as to the sympathy and kindly feeling which prevailed among the early settlers. May all the remnants of prejudice and social alienation which have since grown up be forever dissipated, and the people be one in friendliness, and one in effort for the public good.

Money was scarce. Its comparative value, as estimated by what it would purchase, may be judged by a few facts gleaned from the town records and other sources. It should be premised that the "pound" spoken of in the early history of the town was in the "new tenor" currency, which was six shillings to a dollar. A pound, therefore, was equal to \$3.33, and a shilling to 16 $\frac{2}{3}$ cents. One of the stipulations made November 4, 1771, in regard to Mr. Kelly's salary, was to give him one hundred dollars in labor, at two shillings and six pence (41 $\frac{2}{3}$ cents) per day, or if dinners were found, then two shillings (33 $\frac{1}{3}$ cents) per day. March 29, 1785, work on the highways was reckoned at three shillings per day. March 22, 1791, the town voted to reckon work on the highways as follows: From the first of June to the last of Au-

gust, three shillings (50 cents) per day; from the last of August to the last of September, two shillings and sixpence ($41\frac{1}{2}$ cents) per day; from the last of September to the first of November two shillings ($33\frac{1}{2}$ cents) per day; from that to the first of April, one shilling and six pence (25 cents) per day; and from then to the first of June, two shillings and six pence per day. December 28, 1797, the town voted to allow men for work in building bridges, two shillings per day to the last day of March, and after that three shillings per day until the bridges are finished. February 8, 1798, minute-men having been enlisted by the town, it was voted to make up to them ten dollars per month, while in actual service, including what they are allowed by Congress. A bounty of two dollars was also voted; which, in these days, would not be considered a very tempting offer.

As to the value of land, in 1784, several lots, varying in size, from forty to eighty acres, were sold at public vendue for non-payment of taxes, for which prices were paid, varying from six pence to one shilling per acre, with taxes and costs. At a similar sale in 1797, prices paid per acre for different lots were five cents, seventeen cents, thirty one, forty one and sixty cents, and a dollar and fifty-four cents. Of twenty lots sold in the same way in January and February, 1812, the average price per acre was about twenty cents.

In 1782, the furnishing of the twenty cords of wood which were a part of Mr. Kelly's salary, was struck off to the lowest bidder, ten cords to Esq. Joseph Sawyer, at four shillings and six pence, that is, 75 cents per cord; five to Francis Ferrin, at four shillings and five pence; and five to the same at five shillings, or $83\frac{1}{2}$ cents. In 1798, a Pound was built on Deacon Nehemiah Heath's land, which was to be thirty feet square and seven feet high, of green white pine logs with the bark taken off, with a white oak door and a lock. The building of this Pound and providing all the materials, was struck off to Tappan Evans for \$10.50. At the end of

the last century a girl's wages were two shillings ($33\frac{1}{4}$ cents) a week, and the commonest quality of calico was four shillings a yard. In the year 1778, wheat was rated in Concord at seven shillings per bushel, Indian corn at four shillings, potatoes at one shilling, cheese at six pence per pound, and stall-fed beef at four pence.

From these various facts we can sufficiently estimate the value of money then as compared with the present time. Probably it is a moderate estimate, to say that one dollar then would buy more of the necessities and comforts of life than five dollars now. The scarcity of money is illustrated by the experience of Benjamin Badger, who afterwards became a resident of Warner. He first came here from Amesbury, Mass., about 1790, and was willing to work for twenty-five cents a day, but there was so little money in town that no one would hire him even at that. With good courage, and some bread and cheese for food, he started on foot for Amesbury, having only two coppers in his pocket, of which he spent one for ferriage over a river, and reached his destination with the other.

There were almost no books in most of the houses, except the Spelling-Book and Bible, and perhaps Watts' Hymns. The more intelligent settlers added to these a quaintly illustrated copy of Pilgrim's Progress, "The Bank of Faith," and a few other books.

They enjoyed, however, the educating influence which comes to every American citizen through his participation in public affairs. That they considered it the duty of every citizen thus to participate, appears from an odd entry in the town records, under date of June 14, 1774, which reads as follows: "This day Stephen Edmunds appeared at town meeting, and acknowledged it to be the first time that ever he appeared at a town meeting in this town."

Representatives to the General Assembly of New Hampshire were at that time required to possess real estate to the value

of two hundred pounds lawful money. The first election, apparently, for representative, was held November 19, 1776. Capt. Francis Davis was then chosen; in 1777, Mr. Daniel Morrill; and in 1778, Capt. Daniel Floyd. The General Assembly met in those days at Exeter.

In the war of the revolution, the inhabitants of Warner manifested a patriotism not inferior to other towns. In this connection, the records of the Committee of Safety, published December, 1775, furnish some interesting facts as to the population. By the census of 1775, Warner had, of white males, 78 under 16, 45 between the ages of 16 and 50 not in the army, and 6 above 50; 126 females; and 1 negro. Total, 262. The town reported 21 fire-arms fit for service, and 26 instances in which fire-arms were wanting. In 1775, previously to the organization of an army by Congress, seven men from Warner took up arms in the cause of their country; in 1776, eight enlisted, and others in subsequent years. Thirty men from this town belonged to a volunteer regiment during the war of 1813; and about one hundred served in the national army during the late war of the rebellion, of whom, not far from twenty-five gave up their lives for the unity and freedom of our country.

These brief notices of the early history of the town, the habits of the people, and the events which varied their lives, prepare us better to understand their religious history, which forms the chief subject of this discourse.

The first meeting-house was probably built in 1766. The earliest mention of it in the proprietors' records is under date of November 10, 1766, when they voted to raise sixteen shillings on each right for other purposes, and "for building the meeting-house." It stood near the upper edge of the old burying-ground, on the highest land within the enclosure. It was a poorly constructed log house. From what is known of early log meeting-houses in other towns, we may presume that it had no windows, but

only large holes in the upper part, which admitted light and air. Yet here probably all the population of the town gathered many times for public worship, and among them, we may be sure, some praying souls, truly desiring to be fed with the word of life. This house was accidentally burned in or before the year 1769.

June 28th, 1769, the proprietors voted to build another meeting-house in the town; and March 20th, 1770, voted "to raise sixty dollars to build the meeting-house." This second house was erected in 1770, on the site of the old one. It was a frame building, about thirty by twenty-four feet in size, one story high, without a steeple; boarded and covered with long shingles. Very likely it was built, as the early bridges were in some towns, by a general turn-out of the inhabitants, laboring under the direction of the best workmen. The seats at first were rough board benches. But little finishing was done till the pew-ground was sold, September 24, 1772, when the avails of the sale were applied for that purpose. At the time just mentioned, it was voted "that there should be six pews at ye fore side of ye meeting house, and four at the back side of the house, and two long pews, one at each end of said house." At the same time and place the pews were sold at public vendue—Mr. Daniel Floyd being vendue-master—as follows: Pew No. 1 was struck off to Francis Davis, at nineteen shillings (\$3.16 $\frac{2}{3}$); No. 2 to Abner Chase, at twenty shillings; No. 3 to Deacon Nehemiah Heath, at seventeen shillings; the long pew at the east end of the house, No. 4, to Zebulon Davis, at fourteen shillings; No. 5 to Joseph Currier, at eighteen shillings; No. 6 to Seth Goodwin, at twenty-three shillings; No. 8 to Isaac Waldron, Jr., at twenty-one shillings and six pence; the long pew at the west end of the house, No. 9, to Thomas Annis, at fourteen shillings; No. 10 to Daniel Flanders, at fifteen shillings; No. 11 to Richard Goodwin, at twenty-one shillings and six pence; No. 12 to Deacon Parmenas Watson.

at twenty-two shillings. These persons purchased the pew-ground, on which, according to the custom of the times, each man built his own pew. A part of the house was provided with benches for those who did not build pews. At this time, and for many years afterwards, *all* the people went to meeting. An old lady, now 80 years old, remembers how, a few years later, one of their neighbors used to yoke his oxen to a sled, put boards on, cover with hay, and fasten chains about, then set chairs in, put in quilts, and having made all comfortable, take a load. Half the effort made now would bring all the people regularly to the public worship of God.

The population of the town increased rapidly, and the second meeting-house soon became inadequate for either its civil or religious purposes. In 1786, the question of building a new house was discussed in town meeting, and deferred. A controversy arose as to the location of the new house, which lasted three years and caused much unhappy feeling. Some, generally the families of the first settlers, wished it to stand on the site of the old one, south of the river; others at the geographical centre of the town; and yet others north of the river, on the plain in the Lower Village, above Ensign Joseph Carrier's. The town tried various expedients to settle the question. August 30th. 1787, they chose a committee of three from Hopkinton, Salisbury and Henniker to locate the house, and agreed to abide by their decision. In 1788, they petitioned the General Court to appoint a committee to locate. This committee selected the location of the old house, but their decision was not accepted. At last, April 25th, 1789, it was voted to build between Ensign Joseph Carrier's and Mr. Isaac Chase's, on the north side of the road, under the ledge, at the south-west end of what is now the Lower Village. When the frame was raised, according to a custom of the times, which allowed the first man who climbed to the ridge-pole to *name* the building, Ensign

Aquila Davis, son of Francis, climbed to the top with a jug of some kind of spirit attached to a cord, swung the jug, broke it, and appropriately named the house "The Struggle Under the Ledge."

The evil results of this division lasted for some time, as is shown by the vote which was at first passed not to meet in the new house, the refusal to fully complete it, and even the effort on the part of some to get a vote to move it over to the south side of the river. We can at least give them credit for *perseverance*, which is a great virtue when rightly directed. However, August 30th, 1790, it was voted "That Mr. Kelly should preach in the new meeting-house for the future, and the inhabitants meet there for public worship." In March, of the next year, a vote was passed to take down the old meeting-house and appropriate the stuff towards fencing the burying-ground.

The size of the new house was about fifty by sixty feet. It was like a great barn, open up to the ridge-pole, and, for a long time, not even clap-boarded. Swallows built their nests under the eaves, and used to fly about during the services. The house was never plastered, except a space back of the pulpit. Galleries ran around on three sides. In front was a porch, with doors opening east, south and west. The pulpit was of the plainest style. As in the former house, pew-ground was sold, and each person built his own pew. The pews were square, with seats which turned up. When the congregation rose, the seats were all turned up; when they sat down, the whole were let down with a tremendous clatter. On the part unoccupied by pews were benches, with one rail for the back; (as luxurious, perhaps, as those of our present town-house!) At first the gallery pew-ground was not sold; in 1799, it was voted to sell it, and lay out the proceeds in the repair of the house. In 1808, two hundred dollars were laid out in the improvment of the house, but it always remained in a very unfinished condition, and was finally taken down in the year 1855 or 1856.

As everywhere in old times, the house was not warmed, and the people suffered fearfully from cold. The women all carried foot-stoves. Joseph Currier, Deacon Heath, Tappan Evans, and others who lived near, opened their houses for the people to go in and warm themselves, and their houses were full.

The discomfort of the old house, the difficulty of inducing the town to spend anything for its improvement, and the fact that other denominations had the use of it part of the time, had long been convincing many of the people that they ought to own a meeting-house independently of the town. As the result, the fourth meeting-house—the one in which we are assembled to-day—was erected in 1819, by twenty-nine individuals of the Congregational Society. It cost \$2300. The corner-stone was laid June 9, 1819, and it was dedicated October 20 of the same year; the pastor preaching a sermon from Psalm xxvi, 8: “Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.” It first stood a little west of the Lower Village; was removed to its present location in 1845; modernized, and the galleries removed, in 1856; and enlarged and improved in 1868. In 1858, the vestry was finished off underneath, and in 1870, the ladies’ room. In 1866, a bell was for the first time hung in the steeple. In 1867, the cabinet organ now in use was purchased. For these various improvements, the Church and congregation are largely indebted to the generosity of some of their own members, and also to friends elsewhere, who have not lost interest in their early home.

We turn back now to trace the origin and history of the Church itself. The earliest ministers who are known to have preached in Warner are Timothy Walker and Nehemiah Ordway, Jr. The proprietors’ records contain mention of sums paid them for their services in preaching in 1769, and to Mr. Ordway in 1771. In 1771, Mr. Morrill of Ep-

ping preached several Sabbaths; and probably a little later, Mr. Farrington. Before the settlement of Mr. Kelly, the proprietors paid considerable sums for the maintenance of preaching in the town, a fact which speaks well (as all which we know of them does,) of their care for the moral and religious improvement of the people. It is also a significant fact, which speaks for itself, that here, as in many other New England towns, provision was made in the same connection to lay out lots for the first ordained minister, for parsonage land, and for the use of schools. Religion and education were *connected* in their minds, as they always should be.

Of the ministers above named, we have some information. Timothy Walker was a son of Rev. Timothy Walker, the first minister of Concord. He graduated at Harvard College in 1756, and was licensed to preach in 1759. He preached more or less at Canterbury, Rindge, and probably other places, but was never settled. He afterwards went into civil life, was a member of the Council, and Chief Justice of the Court of Common Pleas.

Nehemiah Ordway, Jr. was the son of Nehemiah Ordway of Amesbury, a leading physician, one of the proprietors, and for many years their clerk. The son graduated at Harvard in 1764, and was settled in 1778 at Middleton, N. H., where he remained only a few years.

Of Mr. Morrill nothing is certainly known. Perhaps he was Mr. Robie Morrill, a native of Salisbury, Mass., who was pastor of the Church in Boscawen from 1761 to 1766.

Mr. Farrington probably preached one year at Westmoreland, N. H., about 1770, but nothing more can be stated of him.

The first entry upon the town records of Warner, or New Amesbury, dated December 27, 1770, is an agreement signed by forty-five settlers to pay their rateable proportion for the settlement and support of a gospel minister, on condition that the proprietors should pay the sums they had agreed

upon toward this purpose, viz: \$90.00 for the year next ensuing, \$60.00 a year for the next four years, and \$30.00 for the year after that; and on condition, also, that Isaac Waldron, Isaac Chase and Joseph Sawyer, a committee appointed by the inhabitants of the town, "will use their best endeavors that an able and learned Minister of the Gospel, approved by the Pastors of the neighboring Churches, may be settled and ordained in said New Amesbury." It was also provided that the above agreement should be of no force unless subscribed by nine-tenths of the present inhabitants of the town; from which it may be inferred that there were then not much, if any, over forty-five families.

February 14, 1771, the first town meeting recorded was held. Mr. Joseph Sawyer was moderator. It was then voted "that the Committee should send for Mr. William Kelly to preach here three Sabbaths," and that Mr. Joseph Sawyer should board the minister. Mr. Kelly appears to have preached here constantly during 1771. September 26, 1771, it is voted that Mr. Kelly appoint a Fast in Warner, and "that Isaac Waldron, Sr., should go to the neighboring ministers to see if they would attend said Fast." Those neighboring ministers must have been at Hopkinton, where a church had been organized fourteen years before; at Boscawen, where there had been a church for thirty years; at Henniker, where was an infant church only two years old; and perhaps at Salisbury, though the church there was not formed till 1773. The more distant churches of Concord and Pembroke may also have been invited.

November 14, 1771, the town gave Mr. Kelly a call to settle with them in the ministry. The pecuniary conditions of the call were to give him forty pounds lawful money for the first year, and to rise one pound ten shillings yearly for thirteen years and four months, till it amounts to sixty pounds a year, or about two hundred dollars. Also, to give him, yearly, twenty cords of wood, which should be cut and

hauled to his door. As a settlement, he had the lots of land which we have seen were assigned to the first minister by the conditions of the grant of the town. These amounted to one hundred and sixty acres; which, his son, the late Squire Abner B. Kelly, has informed me, could not have been sold at that time for half as many dollars. He also had the income of the parsonage lot during his ministry. The town voted, at the time of the call, to give Mr. Kelly (I suppose as part of his settlement,) one hundred dollars in labor, at two shillings and six pence ($41\frac{3}{4}$ cents) per day; and to cut down the trees and clear up three acres of land a year for him for three years following, so as to make nine acres in all. The late Squire Kelly informed me that more than half his father's salary was paid in produce or labor, and a considerable part of the remainder was given by him in orders on the town collector to cancel the taxes of those who were unable to pay. Frequent votes were passed by the town, exempting certain persons from paying their minister-rates for one or more years. After a few years the town became very remiss in paying Mr. Kelly's salary, and performing their other agreements to him, and much ill feeling grew up upon the subject. Many persons, from conviction, or for the sake of exemption from taxation, joined other denominations. At the desire of many persons, Mr. Kelly finally, June 9, 1793, relinquished his contract with the town, on condition of the payment of a certain sum (£160) for arrearages. The town, to raise this money, committed the illegal act of selling part of the parsonage right of land, which, by the conditions of the grant of the town, was to be reserved forever toward the support of the ministry. Part of the inhabitants recorded their protest against this sale. The rest of the parsonage right was sold, however, at subsequent times. Mr. Kelly allowed the town from 1793 to try the voluntary principle, but the amount he received in a year did not exceed \$60, and that chiefly from those who were willing to be taxed.

He at length, in 1800, brought a suit against the town, and collected part of the arrearages. It is needless to say that the enemies of religion raised a clamor against this, and used it to the detriment of the religious interests of the town. This is enough respecting this painful portion of our religious history. Let us look back at it with nothing now of the evil spirit of prejudice or bitterness, but simply with the desire to learn from it what we may. In regard to it, it is enough to say that while there was undoubtedly great need of a more just and liberal spirit in the town, the trouble grew principally out of the false system. No man should be taxed for religious purposes except by his own free consent, and in accordance with his own convictions of duty to God. But to hold the opposite error was no peculiarity of the fathers of New England. It was an error of the times, and was abandoned here sooner than in almost any other part of the christian world.

Let us return now to the more pleasant task of tracing the origin and growth of the Church. Mr. Kelly accepted the call of the town, and the fifth day of February, 1772, was appointed for his ordination, and the formation of a Church. The following churches were invited to send their pastors and delegates for this purpose, viz.: those of Concord, Pembroke, Henniker, Salem, Hampstead and Plaistow. Says the record: "On Wednesday, the fifth of February, 1772, the pastors of the churches sent to, with their delegates, met at the house of Isaac Waldron, Jr., where they formed into a Council—Rev. Timothy Walker of Concord moderator. Then proceeded to gather a Church, which entered into the following Covenant with God and one another:—

"We, the subscribers, as we think, called by the providence of God to imbody ourselves into a distinct christian society, for our mutual edification, do now, in the presence of God, and with a humble sense of our unworthiness of so great a favor, take Him for our God; and by His help, engage our-

selves wholly to Him, to love His name and to be His servants; and being convinced of the insufficiency of the light of nature to direct in the true way to serve God, and that of His goodness He has been pleased to grant us a revelation of His will in the Sacred Scriptures of the Old and New Testament, we now declare our firm belief that these sacred writings contain the great articles of our faith and rules of our practice; and we engage that we will carefully study them and adhere to them in all things.

“Believing the fall of our first parents, and the wretched state of weakness, sin and guilt into which we are fallen, and adoring the grace of God in the provision which He has made by His Son Jesus Christ, our Lord, for our recovery, we resolve, by the grace of God, always to approach unto the Father in His name, as the way by which all good things descend unto us, waiting upon Him for His holy spirit to direct and assist us, comfort and support us in this state of trial.

“Believing a future state of rewards and punishments to be dealt out to men in the other world, we resolve so to walk by faith, and according to the direction of God’s Word, as that through Jesus Christ we may inherit that eternal life which is brought to light by the Gospel.

“We likewise give up our offspring with ourselves, adoring the grace of God that He will be a God in covenant with us and with our seed. And in all these things we do solemnly engage to walk in all God’s ordinances, and to wait upon Him in the sure ways of His appointment for a blessing.

“We also engage ourselves to one another for mutual love and edification. We promise to submit ourselves to such as God shall set over us from time to time in the pastoral relation, to preside in our religious assemblies, to instruct us out of the Holy Scriptures, to be our mouth to God in prayer, to reprove our faults, and to be helpers of our faith and joy. We likewise promise to watch over each other; if a brother

fall through weakness, we engage to be tender toward him, considering ourselves also as being liable to be tempted, and be cheerfully ready to forgive him on the first suitable tokens of repentance.

“But if a brother is obstinately impenitent, we engage to reject him, and not suffer him to join with us in the holy communion, but keep the church pure, and note that person that he may be ashamed.

“[And we also promise to admit to our communion such as shall desire to join themselves with us (not belonging to other pastors’ charges) if in a judgment of charity they may be thought qualified; therefore not to impose any other terms of christian communion than of our Saviour and His apostles, a visible christian profession accompanied with a blameless and well-ordered life; and also that we will hold communion with all other regular churches of our Lord Jesus Christ, maintaining charity and hearty good will to all that love our Lord Jesus Christ in sincerity, endeavoring to keep the unity of the spirit in the bond of peace, praying always for the peace of Jerusalem, since they prosper that love her.

“Finally, we promise with all humility and meekness, waiting on the Great Head of vital influences for guidance and assistance, to make it our care to adorn the doctrine of God our Saviour in all things by well ordered lives and conversation, and that wherein we shall fall short, we will renew ourselves by repentance, and betake ourselves to God for pardoning mercy through the blood of the Redeemer.

“And that we may keep this covenant inviolable forever, we heartily implore the help of Christ, that His grace may be sufficient for us, and that we may be led in the path of righteousness; that when the Great Shepherd and Bishop of Souls shall appear, He may receive us into His heavenly kingdom.”

This Covenant was signed and assented to by William Kelly, Joseph Sawyer, Richard Goodwin, Nehemiah Heath, Francis Davis, Abner Chase, Moses Clark and Parmenas Watson. The story has come down, that when the Council was convened, it was rumored they would not proceed, because there was not a sufficient number of persons giving evidence of piety to form a Church; and that Isaac Waldron (who certainly had zeal, if not other qualifications) sent word to the Council that rather than they should fail for members, he would take hold and join the Church himself, though he should prefer to be excused.

After the Covenant, the church record continues, "The Council then proceeded to the Meeting House, where the solemnity was performed as followeth: The Rev. Moderator opened the meeting, the Rev. Jacob Emery of Pembroke made the first prayer; the Rev. Henry True of Hampstead preached a sermon from 2nd of Timothy, 3d Chapt. 17th verse: 'That the man of God may be perfect, thoroughly furnished unto all good works;' the Rev. Abner Bayley of Salem gave the charge; the Rev. Giles Merrill of Plaistow gave the fellowship; and the Rev. Jacob Rice of Henniker concluded with prayer."

Thus the little Church was organized in the wilderness. Though the names of males only are given as at first signing the Covenant, yet the wives of nearly all these first signers probably united at the same time. Nehemiah Heath, Joseph Sawyer, and Richard Goodwin, with their wives, joined this Church by letter of dismission from the Church in Hampstead, which was probably one reason why that Church was invited to sit on the Council.

Rev. William Kelly was born at Newbury, Mass., October 31, 1744. He was the son of John Kelly, who afterwards removed to Atkinson, N. H., where he died in 1783, aged eighty-four. The son graduated at Harvard College in 1767, and studied divinity with Rev. Henry True of Hamp-

stead. He married, February 14, 1773, Lavinia Bayley, daughter of Rev. Abner Bayley of Salem, N. H. He was dismissed from his pastorate in Warner March 11, 1801, but continued for several years to preach more or less in the town. He resided here until his death, which was occasioned by a fit of apoplexy, May 18, 1813, in the sixty-ninth year of his age. Great interest gathers in our minds around Mr. Kelly, as the first minister. He was of small stature, and of a pleasant countenance. In disposition he was very kindly and genial, inclined to the lenient view of men and things. His sermons and prayers were short, as compared with the average of the times. In theology he was of the class who, at that day, were called moderate Calvinists. He was a man of prayer. One of his sons (who was with us until a few months since, and who we had hoped would be spared to link this anniversary more closely with 1772,) has spoken of the impression which used to be produced on him by his father's often retiring to a private room of their house for prayer. When he came out his face seemed to shine like that of Moses.

March 17, 1772, the Church met for further organization. On that day, in the language of the records, "after the meeting was opened by solemn prayer to God for direction, Parmenas Watson and Nehemiah Heath were chosen Deacons." These two men served the Church in this office — Deacon Watson for fifty-eight years, Deacon Heath for forty-eight; though during the latter part of their lives younger men were appointed to aid them. How much of responsibility and care they bore for the Church! We believe that in regard to them the Master said, "Well done, good and faithful servants." Both Deacon Watson and Deacon Heath were at times Selectmen, and filled other town offices. In the early days, a Deacons' seat was always provided in the churches, directly in front of the pulpit, facing the people. There the Deacons sat, though their families

occupied pews with the rest of the congregation. This custom was given up in Warner when the present church was built.

Another well-known character of the early times was the tithing-man. Two tithing-men were annually appointed by the town, and their duties were to keep order in and around the church, and to prevent persons from breaking the Sabbath by traveling, or in other ways. The boys usually well knew the tithing-man's seat in the meeting-house!

As to church music, in the very earliest times, probably not even the singers had books containing the tunes, but only a few hymn-books. Yet from them they sang many of the same words of praise which we sing to-day—those dear old hymns which abide from generation to generation. At the communion service, the Deacons read two lines of a hymn, which were sung, then the other two lines, and so on. After music-books were introduced, the first which the oldest living inhabitants of the town remember was the "Christian Harmony." No better title has since been devised. In Mr. Kelly's day, two of those who for a time led the singing were Enoch Morrill and Jacob Osgood. There were but five or six singers. Among them were Miriam Stevens, (wife of James Osgood,) Rachel Floyd, (wife of Enoch Osgood,) and the wife of John Hardy of Tory Hill. At first there were no musical instruments. At a church-meeting, probably near the beginning of 1800, though not dated, it was voted "to admit the Bass Viol in Publick Worship." The town coincided, by voting, March 4, 1800, "that the singers should be admitted to use Bass Viols and any other sacred instruments on the Sabbath in the meeting-house for the future." Later the violin was introduced, though not without some opposition at first. Deacon David Heath first played the bass viol, afterwards Deacon Barrett, John Ela, Deacon Wheeler, and others.

During the last century, though there were Pulpit Bibles, the Scriptures were not generally read in the churches. When they were first read here appears by a vote passed by the Church May 4, 1815, "That the Holy Scriptures be read on the Sabbath; it being left discretionary with the Pastor whether or no to read Scott's Notes and Observations."

Marriages were cried by the town clerk at the close of the Sabbath meeting—a custom which could not have been most agreeable to the parties, however much it gratified curiosity. One of the oldest of our living citizens acknowledges that on the day when his fate was to be thus announced, he went over to Salisbury and attended church. In *these* days, it is to be feared that people thus circumstanced would stay away without seeking some other place of worship. But then every one attended church.

The customs of the times favored courtesy and reverence. When the service was finished, Mr. Kelly came down out of the pulpit and passed down the middle aisle, bowing right and left to everybody. The congregation all waited till he had passed out. During prayer, the people stood, though occasionally a minister preached whose prayers were so long that they sat down and got up three and four times for weariness. Rev. Ethan Smith of Hopkinton sometimes prayed an hour by the watch.

A fraternal spirit prevailed in the church. While offences against christian morality and violations of the church covenant were disciplined, great care and tenderness seem to have been exercised in this matter.

During the ministry of Mr. Kelly, persons were admitted to what was called the "Half-Way Covenant." By this was meant that persons of upright life and correct sentiments might be baptized themselves, and receive baptism for their children, without examination as to a change of heart and personal faith in the Redeemer. Those who availed themselves of this permission were said to "own the Covenant." They

were not considered members of the Church, nor admitted to the Lord's Supper. It appears, however, from the Diary of Rev. Mr. Walker, first minister of Concord, under date of June 3 and July 1, 1764, that in that Church persons were *propounded* to own the Covenant after the same manner as when they were to unite with the Church. But the promise which they made was to seek after further evidences of christian character. The "Half-Way Covenant" was in general use among the early New England churches. It was not scriptural, nor according to the example of Christ and his apostles. Yet it may have operated with many as it did with one who afterwards became a valuable member of this Church, who said that he thought owning the Covenant did him good, and that it was a restraint upon him to remember he had given up his children in baptism. Infant baptism was in those days sacredly honored by the Church.

Mr. Kelly was dismissed March 11, 1801, by a Council composed of the pastors and delegates of the churches in Canterbury, Concord and Pembroke. The Church chose him as their moderator, and he continued to fill that office until his death. It is very pleasant to add that we find proof of their continued affection for him in the vote they passed after his death, in which, as if he were still their pastor, they thank Rev. Moses Sawyer, Rev. Mr. Smith and Rev. Mr. Bliss for their kind offices in attending his funeral, and especially Mr. Sawyer, for his "able and well adapted discourse delivered on the occasion."

After the dismissal of Mr. Kelly, the Church were for thirteen years without a pastor. Those were years of trial. The Church, however, secured preaching a good deal of the time. When they could not have it constantly, they made an effort for it on Communion Sabbaths. A Mr. Davis, an Englishman, from Albany, preached for a time. A revival followed his labors and quite a number united with the Church. Rev. William Harlow preached here for several

years. The Church, January 7, 1809, gave him a call to settle, but the town refused to concur. Mr. Harlow afterwards preached for three years at Auburn, in this State. A Mr. Rolfe preached for a time, and the Church, Dec. 23, 1810, invited him to settle, but he either declined, or the town refused to concur. During these years, the town raised very little for the support of preaching. The only sum voted for this purpose was \$150 in 1805, of which sum each society was to have its proportion. Those who loved the Church were fast learning that its support must depend upon themselves, not upon those who were indifferent or hostile to it.

As early as April, 1802, the Church voted to attempt to form a Congregational Society, and chose a committee of five for the purpose. The object was not accomplished, however, until ten years later. December 5, 1812, the Congregational Society was incorporated, and, with modifications of its constitution, it has continued to the present time. Among its early members were many who were not connected with the Church, but who felt that the maintenance of religious institutions was an object in which every moral, intelligent, patriotic citizen should take an interest. So ought it always to be. The Society, from that time on, has had the charge of the support of the ministry, for though the town voted, October 8, 1813, to join with the Church in giving Mr. Woods a call, they never raised any money for salary. Finally, in 1819, the Legislature passed a law abolishing the ancient mode of settling ministers by towns; or in other words, the connection of Church and State. Henceforward the history of the Church is connected with the town only as it should be, by the moral benefit it has conferred upon it.

God was preparing good for the Church. In the middle of 1813, a young man named John Woods, just licensed to preach, was employed a few Sabbaths. The people became interested in him, and on September 21st, 1813, the Church gave him a call to become their pastor, in

which the town soon after concurred. He was offered by a Church in Massachusetts nearly double the salary which this Church could pay, but he had become interested in this people, and felt that his duty was here, and therefore accepted their call. He was ordained June 22d, 1814. As respects the general interest it awakened, an ordination in those and earlier days was like a muster. Everybody came. The Congregational Society voted, June 1, "to have music to escort the Council to and from the meeting-house." As usual on ordination days, there was abundant provision for the council and for all friends present. It is told, in illustration of the times, that, it being a year of scarcity, Levi Bartlett was sent to Newport to get wheat for the ordination. He could get none there, and went to New London, where he succeeded in buying it of the father of the present Governor Colby. He bought two bushels, at \$2.50 a bushel, and brought it home on horseback. So valued was it that the people would not use a teaspoonful for anything but the ordination.

The Council was composed of Rev. Dr. Seth Payson of Rindge, Rev. Dr. Asa McFarland of Concord, Rev. Ethan Smith of Hopkinton, Rev. Ebenezer Price of Boscawen, and Rev. Moses Sawyer of Henniker, with a delegate from each of these churches, and two delegates from Bradford. Dr. McFarland offered the introductory prayer. Dr. Payson preached from II Timothy, II. 2: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Mr. Smith made the ordaining prayer, Mr. Sabin gave the charge, Mr. Sawyer the right hand of fellowship, and Mr. Price offered the concluding prayer.

Mr. Woods was born at Fitzwilliam, N. H., in 1785. He graduated at Williams College in 1812, and pursued his studies in preparation for the ministry with Rev. Dr. Payson of Rindge, who, at that period, had divinity students.

He was dismissed from his pastorate in Warner June 17, 1823; was pastor of the church in Newport, N. H., from 1824 to 1851; and afterwards preached for a time at Fitzwilliam, where he died May 4, 1861, aged 76. Mr. Woods was a strong man; a plain, pointed preacher, strictly Calvinistic, and fearless in presenting doctrinal truth. He had a sound judgment, and was well adapted to the peculiarities of the time when he came. Says one who knew him, "He was a man who threw up the sub-soil and laid deep foundations. At the same time he looked for the work of the Holy Spirit. He let the Holy Spirit do the work, and he followed after." While to those who did not really know him he perhaps seemed severe in his presentations of truth, he was found on acquaintance to be reasonable, kindly, and warm-hearted.

Before Mr. Woods' ordination, he presented to the Church a Confession of Faith, containing a more specific statement of the great doctrines of the Gospel than the Covenant they had previously used. This was adopted by them March 14, 1814. A new Confession of Faith and Covenant were proposed by Mr. Wellman, and adopted July 31, 1831. These have continued in use until the present year, when, on the 11th of May, another Confession of Faith and Covenant were adopted. These several Confessions, though different in expression, are all essentially the same in doctrine and spirit.

It is interesting and instructive to read of various measures adopted by the Church and pastor to promote religious growth. March 4, 1814, "the Church agreed to spend one hour every week (viz.: from 8 to 9 o'clock Saturday evening) in reading the devotional parts of Scripture, and in special prayer for the outpouring of the Spirit and a revival of religion in this place." July 30, 1815, they voted to observe the monthly concert of prayer for missions on the first Monday of every month.

July 10, 1817, the following resolutions were unanimously adopted by the Church: "Whereas, it has pleased God in the economy of grace to make an everlasting covenant of mercy with the believer and his seed, and he has proposed, through the instrumentality of pious parents, to bestow spiritual blessings upon their offspring; and whereas we are bound by our covenant engagements before God and his people 'to bring up our families in the nurture and admonition of the Lord,' which engagements we are sensible have in times past been greatly neglected; therefore

"Resolved, That we feel ourselves under solemn obligations, both as individuals and as a Church of Christ, to pay special attention to our baptized children; and we hereby engage that we will daily read or cause the Holy Scriptures to be read by or before them, will pray with and for them, and will catechize, warn, exhort and counsel them from time to time, as their age, circumstances, opportunity and duty require.

"Resolved, secondly, That, unless providentially prevented, we will meet at least twice every year to present ourselves and our baptized children, who are capable of receiving instruction and who are under our command, before the Lord, unitedly to implore the blessing of our Covenant God upon them, to instruct them in the things of religion, and endeavor to impress their minds with a proper sense of their special obligations to God on account of their special privileges as the children of His covenant people.

"Resolved, thirdly, That we will encourage unbaptized children, and we do earnestly desire that their parents and guardians would encourage, direct and assist them to meet with us, to receive religious instruction, and share with our children an interest in the prayers of the Church."

These semi-annual meetings of the Church with their children were continued for many years with great profit. The baptized children were regarded as standing in a very close

relation to the Church, of which some places in the records call them "minor members." Besides the meetings already named, Mr. Woods held catechetical meetings occasionally, on week-day afternoons, in the district school-houses, where there were families of the Church. At these meetings the children recited lessons which they had previously learned at home, under the care of their parents. The older children had questions to be answered by repeating verses of Scripture; those under ten recited Emerson's Catechism. The old people say, when asked how all this could be secured, "The children were *expected* to go, as much as on the Sabbath. Christian people made their religion the *first* thing; they laid their *plans* to attend the meetings, and to have their children attend." One who was a child under Mr. Woods' ministry speaks of him as a children's minister, and of the impression produced upon her mind by his reading such hymns as,

"Children, in years and knowledge young,
Your parents' hope, your parents' joy,
Attend the counsels of my tongue,
Let pious thoughts your minds employ."

The Sabbath-school connected with our church was established about this time, in 1817, and has continued ever since. The school connected with this Church must have been one of the earliest in the State. The Sabbath-school system has proved a great blessing; but let us remember that no such system can supersede the necessity of the personal religious influence of the *parents* and the *pastor* over the children.

On January 2, 1817, the subject of ordaining deacons was discussed; and it was voted that three neighboring ministers be invited to assist in the ordination of the deacons in this Church in April following. The deacons in our Church have frequently since, though not always, been set apart in this way.

The Standing Committee of the Church were first appointed November 23, 1820, after the Church had, in the lan-

guage of the record, "repeatedly sought divine direction and blessing."

Thursday, October 24, 1821, was observed by the Church as a day of solemn humiliation, fasting and prayer, agreeably to the recommendation of the General Association. The pastor states that about seventy were present, and that there was a pleasing union of heart.

These various efforts of the pastor and people were attended by the divine blessing. A precious revival of religion was enjoyed; and, especially during the years 1814 and 1816, numbers were added to the Church. One who experienced religion at about this time states that he knows of hardly any of the converts who did not hold out.

Mr. Woods was, as already stated, dismissed June 17, 1823. His resignation of his pastorate was due chiefly to remissness in the payment of his salary. The society voted him, at his ordination, a settlement of \$500 and a salary of \$400 and twenty cords of wood annually. The salary, however, was soon but partly paid, and the arrearage increased year by year, until he felt constrained to ask a dismission. The trouble seems to have arisen, not from lack of regard for Mr. Woods, but from a failure on the part of a portion of the people to realize their personal responsibility to aid efficiently in supporting the gospel. This is proved by the fact that his resignation took many by surprise, and when a new subscription paper was started for his support, three times as many as before put their names upon it. The arrearage, however, remained unpaid, and for that reason he thought it his duty to accept a call from another people.

From 1823 to 1827 the Church was without a pastor. Rev. Henry C. Wright preached here for probably about two years.

Rev. David P. Smith, afterwards settled at Greenfield, supplied the pulpit for six months, and Rev. William Harlow for four months.

January 14, 1827, the pulpit was first occupied by a man who was destined to prove a great blessing to this Church. This was Rev. Jubilee Wellman. He was at first engaged for only four weeks, but continued to preach a considerable part of the time until September 26, when he was installed as pastor. The Lord led pastor and people along by his own manifest guidance in the matter. Mr. Wellman himself states that for several months previous to his coming, several members of the Church felt peculiarly solicitous for the souls of those around them. Though destitute of stated preaching, besides regularly assembling upon the Sabbath for religious worship as a body, several, (and perhaps many) of the members of the Church had constantly maintained prayer-meetings, longing to cultivate a spirit of piety and of desire for the effusion of the Holy Spirit. "A few at least," to quote his language, "began to feel like Jacob of old, when wrestling with the Angel of the Covenant." Soon the Lord made it evident to them that they had not prayed in vain. On the 21st of January, one young lady was received to the Church on profession of her faith. This event at the time seemed to make a powerful impression upon the audience, especially upon the young, and it was afterwards learned that several received their first serious impressions from witnessing it. From that time, the pious and observing could no longer doubt that God was in the place by the special presence of the Holy Spirit. Evening meetings were appointed. At one held February 5, fifteen attended as enquirers, and on February 12, twenty-six, though in each instance the weather was very unfavorable. During the next few weeks some sixty or seventy at different times attended the meeting for religious enquiry, and most of them gave good evidence of becoming disciples of Christ. Twenty-eight united with the Church by profession in 1827. Mr. Wellman notes the fact that the Church was saved from loss of blessing "by the caution used against speaking evil of any;" making it only

their care "faithfully to preach the gospel, and apply it to the heart and conscience." He says, "The means (other than the preaching of the word upon the Sabbath,) which seemed to promote the revival, were visiting from house to house, and addressing each individual by name, urging the necessity of immediate repentance; and meetings for special prayer. In various parts of the town eight or ten religious meetings were almost constantly held by the brethren, weekly, for three months." But above all, he says, "God has dimmed the pride of all human glory, by showing that the work here was emphatically *His*. Many who now rejoice in hope were first impressed with a sense of sin while at home. One was deeply impressed with his sinfulness while employed in hunting or fishing upon the Sabbath. This man lived in a remote part of the town, and was notorious for his impiety and disregard of gospel institutions. *God* gave the increase. To *Him* be glory and dominion forever, Amen."

We turn back to say a few words of the new pastor. Mr. Wellman was born in Greenfield, Mass., in 1793, and graduated at Bangor Theological Seminary in 1823, in the third class which left that institution. He was settled at Frenchport, Maine, from September, 1824, to January, 1826, then at Warner, and afterwards at West Westminster, Vt., from March, 1838, to January, 1842. In October, 1849, he was installed at Lowell, Vt., and died at that place March 16, 1855, aged 62. He was thoroughly in earnest in his work, and a man who communed much with God. Says one who has known the history of the Church, "He was a man for the time; peculiarly fitted to build upon the foundation previously laid." As a preacher he was faithful and acceptable. In social life he was a christian gentleman, generous, kind-hearted, and much beloved by the people.

Mr. Wellman's installation occurred on Wednesday, September 26, 1827. Rev. Dr. Samuel Wood of Boscawen preached the sermon; Rev. Ebenezer Price of Webster

made the installing prayer; Rev. John Woods, the former pastor, gave the charge to the pastor; Rev. Jacob Scales of Henniker gave the right hand of fellowship; Rev. Dr. Bouton of Concord addressed the people; and Rev. Robert Page of Bradford offered the concluding prayer. The records of the society contain the following vote, dated September, 20, 1827: "That Mr. Ezra Barrett be chosen to lead in the music installation day, and take charge of it as he pleases."

Some of the measures adopted for the spiritual welfare of the Church and community during Mr. Wellman's ministry—part of which have been continued during the subsequent history of the Church—are worthy of note. A plan in which this Church cordially united is thus described in the Minutes of the New Hampshire General Association for 1833: "The churches in Hopkinton Association have adopted a course of mutual visitation which promises much in promoting the prosperity of the churches in that body. The plan is simply this: By invitation, two sister churches send a delegation of five members each to another church, to visit all her members on a certain day, for the purpose of mutual religious improvement. So far as is practicable, meetings are held by these lay brethren, in the evening, in the several districts in the town. On the following day a general meeting is held, at which the pastors of those churches preach, aiming especially to confirm christians in the faith, to stir up their minds to the duty of constancy and zeal, and thus prepare them for a continued revival of religion. The effect thus far has been signally happy." Meetings of this kind, held unitedly by the churches in Warner and Bradford, are recorded as occurring May 2, 1827, October 23 and November 5, 1828. In October, 1836, a meeting was held for three days in Warner, at which there was preaching by the pastors of the churches in Bradford, West Concord and Henniker. Affectionate fellowship with neighboring churches has ever been cultivated, to the mutual benefit of all.

In October and November, 1827, special efforts were made to devise means "for bringing all the talent of the Church into requisition" in the work of Christ. The means then adopted for this most important object were the following: The appointment of a special season of fasting and prayer preceding the communion; a request to the standing committee to visit all the members of the church, converse with them about their religious experience, and invite them to the church fast; the appointment of meetings in nine different districts of the town, to be held once in four weeks, under the superintendence of different brethren, who are named; and also meeting once in three weeks alternately at the Upper Village, Lower Village, and between the two, to be superintended by the pastor and others; and that the Church encourage all the "minor members" (as the baptized children are called,) and others to attend Bible-class lectures by the pastor.

January 1, 1829, a meeting of the Church was held, at which reports were heard, as to the state of religion, from a committee who had been appointed to visit the Church and congregation. It is not certain when this plan of visiting was first adopted, but it continued as late as 1857. Quite a number of the brethren, including the standing committee, going two and two, annually visited every member of the Church, and others, for conversation upon personal religion. Some of the older people speak with much interest of their recollections of the happy effects of this practice. Let us, beloved brethren who now compose this Church, lay deeply to heart the fact that, whether we adopt the former methods or not, we must, in order that the blessing of our Lord may attend us, each be *personally active* in His service.

The years 1831 and 1832 were periods of especial attention to religion. In June, 1831, the annual meeting of the Merrimack County Conference of Churches was held in Warner. The exercises were especially adapted to the state

of the Church, to quicken believers, and lead others to feel their need of salvation. The presence of the Lord was manifest, and within one week about thirty persons believed in Jesus. Writing in 1832, the pastor states, "Within five years past, nearly seventy children of the Church, who received the seal of the covenant in early life, have become hopefully pious in this town."

The practice prevailed of sometimes especially renewing their covenant with God. On Sabbath, January 1, 1832, the Church did this, when some others who hoped in Christ but had not publicly confessed their faith rose with them; and several who had not been christians rose to thus express their determination to begin the year with God. Other similar seasons are recorded.

During Mr. Wellman's ministry, in 1828, the Church first received aid from the New Hampshire Home Missionary Society. It was aided from 1828 to 1832, from 1837 to 1845, and from 1852 to 1863; in all, twenty-six years. During the intervening years it received no aid, and has received none since 1863. The whole amount appropriated to the Church by the Missionary Society is \$2225. The largest appropriation made in any one year was \$150, and the smallest, \$25.

While warmly grateful for the benefit this Society has conferred upon us and upon other churches, let us pray the Lord that we may be able ever hereafter to be independent, and cherish deeply the feeling that it is more honorable to sustain our own religious institutions to the utmost of our power.

Time warns me to hasten to the close of this account of Mr. Wellman's ministry—passing over other subjects of interest. The account of the ministries of the subsequent pastors must necessarily be brief. They are more within your recollection, so that detail is less needful. The full account of any christian church and its pastors can only be written in the experiences of human hearts and in heaven.

Mr. Wellman resigned his pastorate November 12, 1836, imperatively constrained to it by ill health. His resignation was sorrowfully given and sorrowfully accepted. He was dismissed February 15, 1837, and on the same day Rev. Amos Blanchard was installed as pastor. The council met at the house of Mr. Nathan Walker. Rev. Dr. Nathan Lord, President of Dartmouth College, preached the sermon; and Mr. Wellman gave the charge to the pastor.

Mr. Blanchard was born in Peacham, Vermont, September 8, 1800. He worked on a farm till he was seventeen years old, and then served an apprenticeship to the printing business at Montpelier. At the age of twenty-one he began academical studies, and pursued them three years; after which he entered Andover Theological Seminary, and graduated there in 1828. He went West, and for three years was editor of the Cincinnati Christian Journal. December 9, 1832, he was installed pastor of the Congregational Church at Lyndon, Vt., and remained there until the winter of 1835. He was dismissed from Warner December 10, 1839, to accept the pastorate of the church at Meriden, N. H. The prospect of usefulness to the students of the Academy was a strong argument drawing him to that place, where he remained more than twenty-five years. He died at Barnet, Vt., January 6, 1869, aged sixty-eight. Mr. Blanchard was a very able preacher,—clear, attractive and discriminating. As a pastor he was faithful and efficient.

During his brief ministry there was a good deal of religious interest, and a considerable number were added to the Church.

His successor was Rev. James W. Perkins, who was installed March 4, 1840. Mr. Perkins was born at Mount Vernon, N. H., and practised medicine for a time before entering the ministry. He studied theology with Rev. E. P. Bradford of New Boston, and preached for six years at New Hampton before coming to Warner. After leaving Warner,

he was pastor, or acting pastor, at East Alstead and Deering N. H., and since 1857 has been preaching at New Chester, Wisconsin. We greatly regret that he, as well as Mr. Fuller, cannot be with us to-day. Mr. Perkins' ministry in Warner was characterized by earnest, laborious effort to bring all the people under the influence of the gospel. He preached frequently in the district school-houses in various parts of the town. He presented doctrinal truth with faithfulness, yet in a manner to conciliate attention.

One or two events of interest which occurred in Mr. Perkins' ministry may be alluded to in passing. January 13, 1841, at a meeting held at the house of Mr. Jacob Chase, Mrs. Chase was received to the Church. Says the pastor: "The occasion was very interesting; Mrs. Chase, apparently near the eternal world, having recently indulged a hope in Christ and being desirous to profess Christ, was baptized, together with her children; and the Lord's Supper was celebrated." The Church spent the two days preceding the communion in January, 1842, in a special seeking after God. At that communion, one person was received to the Church on profession of faith, and baptism administered to a child. Says the pastor, "These circumstances, and the presence of the Savior, rendered the occasion one of much interest." The year 1842 was one of blessing to the Church. There was an extensive revival, and a large number united with God's people during this and the succeeding year.

In regard to the Sabbath-school Mr. Perkins wrote, in the year 1840, "The Sabbath-school at the meeting-house is large compared with the congregation, the latter averaging during the summer two hundred, and the former one hundred and seventy. Add to this those children taught by members of the Church in two other schools, and we have more persons under Sabbath-school instruction than make up the congregation on the Sabbath."

Mr. Perkins was dismissed January 30, 1846, and on June

10 of the same year Rev. Robert W. Fuller was installed as his successor. The sermon at his installation was preached by Rev. Amos Blanchard, once pastor of the Church. Mr. Fuller was born at Milford, N. H., in 1807, and pursued his studies for the ministry at Gilmanton Theological Seminary. He was settled at Westmoreland, N. H., from June 16, 1841 to January 11, 1843. He then preached at Acworth for about two years. After leaving Warner, he preached at Westmoreland South and Lempster. The state of his health not permitting him to preach, he has resided for several years past at Stowe, Mass. Mr. Fuller was very sincere in laboring for what he believed to be the best good of his people. His sermons were able, and his labors in some places were followed by God's blessing in many conversions. He was a man of strong will, and great independence. The fortnightly church conference was established during Mr. Fuller's ministry, June 27, 1846. He was dismissed October 24, 1850.

From February, 1851, to February, 1852, the pulpit was supplied by Mr. Abel Wood, who afterwards became a teacher in the Academy at Meriden. January 26, 1852, the Church invited him to become their pastor, but he declined. The excellence of his sermons, and the worth of his personal character, left lasting impressions on the minds of some of the people.

August 1, 1852, Rev. Harrison O. Howland commenced supplying the pulpit. November 8, 1853, the Church gave him a call to settle, which he accepted. He was installed January 4, 1854, the sermon being preached by Dr. Bouton of Concord. Mr. Howland was born at West Brookfield, Mass., January 25, 1813. He graduated at Amherst College in 1840, and at Union Theological Seminary, New York City, in 1844. He was settled first at Ashland, N. Y., then at Warner, and afterwards at Chester, N. H., and Girard, Pa. His labors at Girard were abundantly blessed by the conversion of large numbers to Christ. But the anxiety and

fatigue consequent upon these labors undermined his health, and he died February 13, 1872, aged 58. He was an instructive and eminently scriptural preacher. Love for the Bible was one of his most prominent characteristics. Just before the close of his life, when in the room of a sick daughter, he pointed to the "Silent Comforter" upon the wall, open to these words of Job, "I have esteemed the words of his mouth more than my necessary food;" and with an expressive look, (he was almost wholly voiceless,) he signified that such were his feelings. He was a very sincere man, so self-distrustful that he kept himself back, and his kindness and deep interest in the welfare of others were not always understood. He was a most earnest and faithful pastor.

In September, 1856, the Church united with the churches of Bradford and Henniker in mutual visiting; after which, on October 1 and the two following days, meetings were held at which the pastors of the churches in Bradford and Henniker preached. The meetings were blest to the reviving of religion in the Church, and the conversion of some souls. In June, 1857, Mr. Howland requested a dismissal, that he might accept a call from the church in Chester, N. H. His statement of his reasons was, "I think I can thereby increase my own usefulness, and make better provision for my family; and this the Word of God makes it the duty of every christian man to do." The people reluctantly consented to his dismissal, which took place July 1, 1857.

October 21, 1857, Rev. Daniel Warren was installed as pastor. Rev. Dr. William T. Savage of Franklin preached the sermon. Mr. Warren was born March 3, 1798, in Rochester, Vt., of which town his father was one of the first settlers. He served an apprenticeship to the carpenter's trade, but in the spring of 1820 entered upon a course of preparation for the ministry. He graduated at Bangor Theological Seminary in 1825, two years after Mr. Wellman.

He was pastor of the church in Waterbury, Vt., from 1825 to 1838. He afterwards preached for different lengths of time in several towns in Vermont before coming to Warner.* After leaving this town, he did not again assume charge of a parish, but spent the remainder of his life at Lowell, Vt. Mr. Warren was a sound preacher, and commanded the respect of all as a sincere, upright, kind-hearted christian man. His dismissal from Warner occurred February 18, 1863.

March 29, 1863, Rev. Henry S. Huntington commenced supplying the pulpit of the Church. He preached until September, 1864, when through sickness he was compelled for a time to cease. Meanwhile the Church extended to him a call, which he accepted, and his ordination took place January 31, 1866. The sermon, which included the charge to the pastor, was preached by Rev. Dr. Hiram P. Arms, pastor of the First Congregational Church of Norwich, Conn., from 1 Timothy, III. 1: "If a man desire the office of a bishop, he desireth a good work."

The history of the Church since then need not be recounted, for it is fresh in your minds. It contains much for which to praise God, yet much of deficiency on our part to confess. We desire to see this whole community convinced of their sin and their lost condition, and becoming new creatures in Christ Jesus. But we bless the Lord for His work year after year, in the hearts of one and another, until many have believed and rejoiced in the Redeemer. May He come and impart to His people great increase of faith, hope and love; and bring all this community—inheritors of an open Bible and a preached gospel—to feel that the one thing needful is personal faith in the only Redeemer of sinners.

Thus we have recounted, very imperfectly, the history of this Church for a hundred years gone by. No other history is so sacred and important as that of the Church of Christ.

Every individual church, too, has its own personal character. In the history of our own Church some characteristics appear which should be perpetually maintained. It has been characterized by a spirit of *christian activity*. Some of the early pastors diligently cultivated this. Many of the members of the Church have been very faithful in attending the social meetings and participating in them, and in otherwise using their personal christian influence. When there has been most of this, there has been most of growth. *Union and brotherly love*, too, have generally prevailed to such an extent that they have been a characteristic of the Church. Persistence in *maintaining religious institutions under difficulties* has been another. One of the former pastors states that he traces back a very precious revival enjoyed at the beginning of his ministry, to a solemn and prayerful resolve formed by the Church about the time of the dismissal of his predecessor, "not to be without a pulpit supply a single Sabbath, if it could possibly be avoided."

Let the christian virtues of the past be sacredly cherished by us upon whom the responsibility now rests. May this Church, receiving light from the blessed Sun of Righteousness, be itself, by its good works, a light in this community. May it stand as a friend to the poor, the needy and troubled; and above all, as a guide to those who, convicted of their sin, seek a Savior. And may the care and loving kindness of the Lord over this people for a hundred years greatly confirm our trust in Him.

APPENDIX.

MINISTERS RAISED UP BY THIS CHURCH.

[Of the ministers whose names follow, the first five were members of our Church, the next two were the descendants of members, and the last was a constant attendant in the congregation.]

JOHN MORRILL pursued his studies at Amherst College and Andover Theological Seminary, and has been a home missionary at the West.

DANIEL SAWYER studied at Gilmanton Seminary, and has preached in New Hampshire.

REUBEN KIMBALL studied at Gilmanton, and preached in New Hampshire and Maine.

SAMUEL MORRILL graduated at Dartmouth College in 1835, and died while a member of Bangor Seminary.

JAMES MADISON PUTNEY studied at Dartmouth, and entered the Episcopal ministry. His home was at the South.

ELIOT C. COGSWELL, son of Dr. Joseph Cogswell, is preaching in New Hampshire.

ISAAC DALTON STEWART, grandson of Deacon Isaac Dalton, is in the Freewill Baptist ministry.

ASA PUTNEY studied at Amherst College and Andover Seminary, and has preached in Vermont.

[Besides these, the following names should find a place here:]

RICHARD COLBY, whose parents were members of this Church, went, about 1830, as a missionary blacksmith among the Western Indians.

MRS. LOIS S. JOHNSON, daughter of John and Judith Hoyt,—the latter a member of this Church—went, about 1831, as a missionary to the Sandwich Islands.

BALLAD

WRITTEN FOR THE CENTENNIAL.

A hundred years have rolled along
Their circling seasons, day by day,
Since first, on yonder hill-top, drear,
Our fathers met to praise and pray.

An humble church, log-built and small,
With naked rafter, cleated door,
Windows unglazed, and, thickly strewn,
Rough seats upon a rougher floor.

A single pine tree, left untouched
By woodman's ax and woodland fire,
With tow'ring height and ceaseless song,
Answered for organ and for spire.

With angles fill'd with forest gloom,
Deep as the falling shades of even,
The place was still, like one of old—
"The House of God, the Gate of Heaven."

And thither, when the week of toil
Was clos'd, they gathered, old and young;
Listened to sermon, joined in prayer,
And glad the deaconed hymn they sung,

And thither too, as years wore on,
With reverent step and saddened eye,
They brought their sacred dead to rest
Where now, unmarked, their ashes lie.

But though to "formless ruin" gone—
These early fathers, strong and just—

Their God, who notes the sparrow's fall,
 Watches and guards their hallowed dust.

But larger crowds need larger room,
 And, sheltered by the oak-crown'd hill,
 A broader, higher temple rose ;
 Though rude, unfinished, cheerless, still

Social distinction, oft ignored,
 Here ministered to man's weak pride ;
Seats for the poor the centre fill'd,
 The rich built *pews* on either side ;

Whose hinged seats, in prayer-time raised
 To give the people standing room,
 Fell with a crash when prayer was clos'd,
 As if t'applaud the service done.

Those quaint, square pews—to every child
 A sort of holy fairy-land,
 Where elf-folk stole from shadowy nooks
 And danced the night through, hand in hand.

And fortunate the restless boy
 Who, in his Sunday garb array'd,
 Could telegraph to neighboring boy
 Across the open balustrade.

And happier yet the roguish wight
 Who sat a loosen'd pillar near,
 And sly the creaking plaything turned ;
 His ready laughter check'd by fear —

For yonder stood the tithing-man
 With staff upraised, and stern-set eye ;
 And well he knew the darksome vault
 That waited for the naughty boy.

While from the gallery's dizzy height
 The older youths look'd meekly down,
 And "felt or feigned" a wholesome fear,
 Awed by the same portentous frown.

No cushioned pulpit tower'd in air,
 For priest in sacred vestments clad;
 A "table round," an antique chair,
 For years was all the desk they had.

And, duly as the Sabbath came,
 Upon a platform, rude but large,
 The pastor preach'd God's holy truth
 To the dear people of his charge.

No bigot he; but, mild and just,
 He hated controversial strife;
 And teaching love to God and man,
 Enforced his precepts by his life.

But richer grown, in later years,
 The town, to do the handsome thing,
 Once passed a "vote unanimous"
 "To build a pulpit in the Spring."

And soon the pond'rous structure rose,
 (Its height impress'd the childish mind)
 An architectural nondescript,
 Turret and mortar-shape combined.

Whate'er of symmetry, or grace,
 Or furnishing the thing might lack,
 To make it grand beyond compare,
 A patch of plaster graced its back.

And since the house was else embrown'd,
 And spider-webs its rafters furl'd,

This glistening strip of virgin white
 "Shone like good deed in naughty world."

Small share of luxury or state
 Enjoy'd our sires in those old days;
 Railroad and stage-coach all unknown,
 None own'd a wagon, gig or chaise.

But when the sultry Summer's sun
 Made useless Winter's cumbrous car,
 (A sled, by panting cattle drawn,)
 The horse to church the household bore:

The husband in the saddle placed,
 The wife on pillion proudly reared;
 One arm was round her infant thrown,
 The other tightly clasped her lord.

Faith in the supernatural,
 Which named old Salem's "Gallow's Hill;"
 Though banished thence by civil law,
 Ran riot in the country still.

And to its life's too stagnant stream
 Ripples of fear and fun supplied;
 The old still talk'd of witch's power,
 The younger, charms and projects tried.

Shades of our fathers! oh, forgive
 The pitying smile, the seeming sneer
 With which we name your weaker deeds,
 Your frugal habits, customs queer.

And know that deep within our hearts,
 And not unconsciously, is hid
 True veneration for your worth,—
 Praise for the noble acts you did.

You smoothed for us the rugged way,
 With the stern courage virtue yields;
 Wrested from forest and from rock,
 The smiling verdure of our fields.

You planted schools around the church;
 You raised the dam beside the mill;
 Built bridges, and the broad highways you wrought,
 Your children travel still.

And when the infant nation's strength
 Was crippled by a tyrant's sway,
Your voices swell'd the rallying cry —
Your arms help'd win the well-fought day.

And if in fairer temples now
 We serve the God our fathers feared; —
 If prouder halls of learning rise,
 And richer plenty crowns our board, —

'Tis but the fruitage and the bloom
 Of seed you sowed in those far years;
 And as our hearts review the past,
 We thank you here 'mid smiles and tears.

Nor would our lips or hearts forget
 The meed of gratitude to pay
 To those whose largess swells the list
 Of gifts we proudly name to day.

The rich-voic'd bell's sonorous clang,
 The organ's sweeter, softer tones,
 These church walls, rising fresh and fair,
 Attest how generous are your sons.

'Tis natural, perhaps, that men
 Should bless the place that gave them birth;

But she must be a matron rare
Whose *Foster*-sons declare her worth.

And schools endowed for future years,
And gifts that grace religion's fame.
Show Warner how *adopted* sons,
In more than words, revere her name.

May the Good Hand that led our sires
In safety through life's toilsome day
Guard us, their children, wheresoe'er
Cur varying paths may stray.

Keep us from enmity and strife ;
Save from detraction's with'ring pow'r ;
Guide us in Honor's way and Truth's ;
Protect us in temptation's hour.

Save from the skeptic's blasting doubt,
And keep from passion's baleful fires ;
God bless our native town,
And make her children worthy of their sires.

POEM

WRITTEN FOR THE OCCASION.

BY ALFRED W. SARGENT.

At the first dawn of the past century,
Within our town were met a little band
Who loved and sought the Lord.
Like us in vigor and like us in prime,
In soul akin to the brave Pilgrim band
Who from the grasp of persecution, o'er
The trackless main fled darkling, while o'er sail
And shroud, stern Winter's hand congealed full oft
A glittering canopy.
In numbers few ; in courage, hope and faith
Alike united ; they together met,
Thus by the Spirit influenced to plant
This little branch of the far-spreading vine.
And as the few who stood an age before
On Plymouth Rock, their heartfelt praises sung ;
Or in the forest knelt, 'mid Winter's snow,
'Neath giant boughs outspread, their tribute poured,
Of grateful thanks and faith-begotten prayer,
Forth to the Mightiest. Thus, an age ago,
Our fathers met in place scarce tenable,
While Nature slept,—hill, forest, vale and stream
By cold embrace of icy Winter bound—
In a rude hut of forest trunks upreared,
They first assembled, there to worship God.
No glowing embers burned within the place,
Nor cheerful warmth was there, save of the soul
Uplift in contemplation elevate
Of God, creation, sin and providence,
And matchless grace to save rebellious man.

'Twas thus they met in christian fellowship;
 By love fraternal each to other bound;
 Together offering love and prayer and praise,
 Their early and accepted sacrifice.
 For God looked down, e'en from the glorious throne
 Of Triune Deity, the faithful few
 Regarding, and to bless in love divine;
 And by his Spirit came and filled the place.
 Since then a hundred years have passed away,
 Eventful years, whose varied scenes are traced,
 Of good and ill, on the historic page.
 Nations have risen in strength and majesty;
 Armies have met in hostile strife arrayed,
 For power contending; earth has reeked with blood;
 Empires and realms have crumbled and decayed;
 But still God's church and providence endure.
 One hundred years, a living witness each
 Of God's good providence, extend e'en from
 The present, down the circling age unto
 The hoary past. They rise before us now,
 And throng around, a cloud of witnesses.
 List to their voice omnipotent divine:
 Of God they speak, time and eternity,
 Of earthly strife, but endless peace in heaven.
 And as their last fleet moments glide away,
 'Twere sweet to feel their parting inspiration.
 Thus we meet; we who full oft within these
 Hallowed walls assembling, seek our fathers'
 Covenant God.
 And others meet; with cordial hand outstretched,
 We bid you welcome to our hearts and homes
 And blest communion; soon with you to sit
 At Christ's own table, and with you partake
 The sacred elements, remembering thus
 A Savior's dying love. For us he died;

For him so let us live, by faith entire,
 Implicit in his word and power, henceforth
 Contending for the endless prize of full
 Salvation, that when ages past, to their
 Embrace the coming age receive; upon
 Whose threshold dim we faintly stand and strive
 In vain, though longing oft to pierce its dark
 Uncertain vista; then accepted, blest
 In the Beloved, with him to sit down,
 With prophets, kings, apostles, martyrs, saints,
 In God's high Paradise before the throne,
 Or on the shores of the empyreal stream,
 O'ershaded by the tree of life, adorned
 With golden fruits divine, and healing leaves,
 And clust'ring flowers of amaranth, intertwined
 By angel hands, to bloom celestial fair,
 Their grace reflecting of the crystal stream,
 While heavenly zephyrs purest fragrance waft
 Through all the New Jerusalem, may we,
 Through heaven's centennials evermore sit down
 Unto the marriage supper of the Lamb.

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